the Self, or the world is only relatively real so long
as the mind persists in creating them, the world
an effective dream of Self, or God and Self a mental
construction or an effective hallucination. The
true relation has not been seized, because these two
sides of existence must always appear discordant and
unreconciled to our intelligence so long as there is
only a partial knowledge. An integral knowledge
is the aim of the conscious evolution; a clean cut
of the consciousness shearing apart one side and
leaving the other cannot be the whole truth of self
and things. For if some immobile Self were all,
there could be no possibility of world-existence; if
mobile Nature were all, there might be a cycle of
universal becoming, but no spiritual foundation for
the evolution of the Conscient out of the Inconscient
and for the persistent aspiration of our partial
Consciousness or Ignorance to exceed itself and
arrive at the whole conscious Truth of its being
and the integral conscious knowledge of all Being.
Our surface existence is only a surface and it
is there that there is the full reign of the Ignorance;
to know we have to go within ourselves and see with
an inner knowledge. All that is formulated on the

surface is a small and diminished representation, of
our secret greater existence. The immobile self in
us is found only when the outer mental and vital
activities are quieted; for since it is seated deep
within and is represented on the surface only by
the intuitive sense of self-existence and misrepre-
sented by the mental, vital, physical ego-sense, its